A SERMON

PREACHED IN

St. *MARIES*-Church at *Gates-head* in the County-Palatine of *Durham*,

AT THE

FUNERAL

OF

George Johnson, GENT.

Deceased, *May* 29. *Anno Dom.* 1683.

By RICHARD WERGE, A. M. Rector of that Church.

WHEREUNTO IS ADDED,

An *ELEGY* by a Friend.

Of whom the World was not worthy, Heb. 11. 38.

LONDON,

Printed by *Henry Clark*, for *Joseph Hall* Book-Seller and Book-Binder upon *Tyne*-Bridge, *Newcastle* upon *Tyne*, and *Robert Clavel* at the *Peacock* in St. *Paul's* Church-Yard. 1683.

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PREACHED IN

St. MARY's-Church at Guis-boro

in the County-Palatine of Durham,

AT THE

FUNERAL

OF

George Johnson, GENT.

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In St. *Mary's*-Church of *Gateshead*, in the County-Palatine of *Durham*, at the Funeral of *George Johnson* Gentleman, deceased, *May* the 29th. *Anno Domini* 1683.

Heb. IX. Part of the 27th. Verse.

——*It is appointed for men once to die.*

THE first *Adam*, the *Protoplast* of all mankind, was made upright, his Righteousness, was not the Righteousness of his Person only; but it was the Righteousness of Humane Nature;

It was a Connatural Endowment, it was given to man with his Nature; ſo that if *Adam*, had continued in that his eſtate, according to his firſt Creation, He had (with all his poſterity) been free from death: But being created mutable, and yielding to the Temptation of *Eve*, (who was inticed by the Devil, in the ſhape of a Serpent) He by his tranſgreſſion fell; nay, his diſobedience remains ours by imputation; yea further, the ſin imputed, makes us liable to the puniſhment to be inflicted, and that is death threatened upon ſin, in thoſe words, *In the day that thou eateſt, thou ſhalt ſurely die.*

Sin's All ſins are mortal, though not equal: The greateſt ſins, through Chriſt, upon Faith, and Repentance are venial; and the leaſt ſin, in its Nature, without Faith, and Repentance is mortal, and makes men liable to death temporal, ſpiritual, and eternal. Now,

The death, that I ſhall (here) ſpeak of, is a temporal death, the Conſequent of ſin.

We ſee in the Text, that it is a ſtatute-Law; *it is appointed for Men once to die*: It is a ſtatute-Law, that hath been in force in all ages, and will be to the end of the world. The Law of the *Medes* and *Perſians*, which

which was not to be altered, is not so sure and firm as this: Neither riches, nor honour, nor beauty nor strength, nor any outward privilege can free men from death. The Prophets, do they live for ever? Ministers, Magistrates, Masters, Servants, the deformed, the beautiful, high, and low, rich, and poor they are all subject to death. *Abraham*, *the Father of the faithful*, *Isaac* the *Patriarch*, *Aaron* the *Priest*, *Josiah* the *Prince*, these all died.

All flesh is grass, Death is the end of all flesh, it is the way of all the Earth. When *Xerxes* upon an hill, beheld his great Army, both by sea and land, he wept, considering, that within one hundred years, there should not be one of that great company left alive.

The World is a Theatre, the earth is as a Stage, placed in the midst: Here, high, and low, all sorts of people act their parts, as in a Tragedy, the cryes of new born children are as the *Prologue*, our false hopes, our vain joys, our fierce distractions are as the *Musick* that divides the Act. Time holds the *glass*, and when the last sand is fallen, death strikes the *Epilogue*, and the *Play* is done.

Man's

Man's life, is like a winters day; when the Sun is then strongest, it is but weak; when it is at the highest, it is but low; and when it shines longest, it is but short.

Every thing hath its spring, growth and decay; and all men have their dates, however eminent in degree, and the shank of their Compass is so set in a Centre, that the Circle of their lives is oftentimes abrupt, before it be drawn to a full round.

Some, whose bodies have been strong, fitted for war, have by spears, and glittering sword been laid upon the ground, purpled with the broken, and bloody carcases one of another, mixt as in an horible winepress; others by the distemperature of diet, continually labour, contagiousness of air, and afflictions by sickness, have been weakned, and have yielded up the ghost.

There are some Scriptures affirmative, testifying, that all men are liable to death. There are other Scriptures negative, testifying, that there are none exempt from death.

The cause of death is universal, and that

that is sin. Sin, is the true and proper cause. *Death entred into the world by sin, Rom.* 5. 12. *Death, is the wages of sin*; now, *all have sinned*, and therefore, *all are liable to death.* Πᾶν ἀνθρώπινον θνητόν, Death is a propriety inseparable from man, said *Nazianzen.*

Nothing can bear off fatal blows, when Death strikes with its Ragged-staff.

When the rich Cardinal of *Winchester* was struck with an uncurable disease, and was told by his Physician, that he could not live; said he, *will not Death be hired? will money do nothing? must I die who have so great riches? If the whole Realm would save my life, I am able either by policy to get, or by riches to buy it*: but all would not prevail, but that he died of the same disease.

Cæsar and *Pompey*, who got such famous victories, and were exalted to so great honour, *Marcellus*, and *Belisarius*, those successful Commanders; *Saladine*, the Conqueror of the East, and *Alexander* the great, who got so many victories, and had Ambassadours sent to him from all Countries, to congratulate his conquests, and to do him homage, and bring him presents these all died.

Though men live a long time, yet they

die. *All the days of* Lamech *were seven hundred seventy and seven years, and he died. All the days of* Methuſalem, *were nine hundred ſixty and nine years, and he died.* Joſhua's Sun had a time to ſet; and they who live a long time, die at laſt.

which way ever you look, you may ſee ſomething that may mind you of mortality. When you behold the duſt of the Earth, you may then remember that you are duſt, & that *to duſt you muſt return.* When you look upon the flowers of the field, you may then remember that *man comes forth like a flower, and is cut down.* When you look upon the clouds, you may then remember, that *man going to the grave is as a cloud, that is conſumed, and vaniſheth away.* When you behold the fowls of the air, you may then conſider, that *Man's days are as the Eagle, that haſteth to the prey.* When you look upon the water, you may then remember that *man dying is as the ſome upon the water; and as water ſpilt upon the ground.* When you come to Church, you ſee the Sepulchers of others; and ſome of you can ſcarcely go from the places where you ſtand, but you will tread upon the dormitories of ſome of your progenitors. When you travail abroad, you hear

hear of the death of others; and when you come home, upon your tables you see the carcases of creatures slain for your use; All which things should put you in mind of that mortality to which you are all liable.

Objection. The Apostle saith, 1 *Cor.* 15. *ver.* 51. *We shall not all sleep.*

Answer. That, is spoken only of such as shall be living at the very moment of Christs coming to Judgment: all before them shall die; and (even) they shall be changed, which is equivalent to death.

Obj. Enoch, *was translated that he should not see death*; *and* Elijah *was wrapt up into heaven, and died not.*

Ans. There was a special reason, why those two were freed from the ordinary way of dying.

It was a long time between the promise of Christ, and the Exhibition of him; and therefore to support the faith of believers, in a freedom from death by Christ, the Lord was pleased to give those two real demonstrations; the one before the floud, and the other after the floud.

Besides that, one or two extraordinary Instances, do not infringe an ordinary

Rule; especially, when it is altered by him who set the Rule. Moreover, they were both changed, which is answerable to death; and thereby, their robe of mortality, was taken off before they were admitted into heaven: Our death, is a change; and their change was as death.

Wee see by experience, that men of all estates, and conditions are taken away by death; even the righteous perish, and mercifull men are taken away. No priviledge can exempt men from death.

Nascimur, Morimur; and therefore, *Solomon* in his 30th of *Prov.* joyns the *Womb* and the *Grave* together; to shew, that we are no sooner born, but death waits for us. Every one that hath his *Genesis*, must have his *Exodus*. One hearing one boast that *he could decline any word*, he told him, *he could not decline death*. We *eat and we die*, said the old *Stoick*. Wee put death into our mouths and death on our backs; we are all posting on to the grave, which is the *House of all the living*.

The decree of God, in this respect, is established; and the law of nature, in this respect, is inviolable, and universal. Wee are all born alike, and wee must die alike;

alike; *We came naked into the world, and we must go out naked. Mors omnes reddit æquales; æquat divitibus pauperes, et liberis servos.* Death makes all alike, it makes the rich and poor, masters and servants alike; death puts an end to all civil distinctions.

Having done with the illustration of this truth, I shall now speak to you by way of Application.

First Instruction.

Hence wee are informed of the stability of God's decree. God's purpose was, that if man sinned, he should die; and God hath made good his word ever since; all the posterity of *Adam* hath been liable to death. Indeed, God is unchangeable in his Essence, his Attributes, his Councels, and his Word. What God saith, shall be done; what he speaks, shall be accomplished; whatsoever God wills, purposes, and speaks, shall be brought to pass, *Numb.* the 23d. verse the 19th.

Second Instruction.

Hence we learn the frailty of man's nature.

nature. There are many dangers, and diſeaſes attending us, ſo that wee may ſay with Saint *Paul*, *Wee are in deaths oft.*

Third Inſtruction.

By this we ſee the ſad effects of ſin. There is an evil in ſin, and that is the violation of God's Law: and their is an evil after ſin, and that is death, the puniſhment of ſin. *Draco*, the ſevere Law-giver, being asked, why (when all ſins were not equal) he appointed death to all, he anſwered, he knew all ſins were not equal; but he knew the leaſt deſerved death. It was the ſpeech of *Heraclitus* concerning a Bow, τὸ ἔργον θάνατος, its work is to kill; ſo, the effect of ſin is death. *By one man ſin entred into the world, and death by ſin, and ſo death over all men, for as much as all have ſinned.* Rom. the 5th. *ver.* the 12th.

Indeed the Apoſtle ſaith, there is a ſin not unto death; but that is to be underſtood of the event, not the merit. The leaſt ſin being committed againſt an infinite Juſtice, deſerves death. this was a principle impreſſed upon nature; the very *Heathens* were ſenſible of it: the Apoſtle ſpeaing

ing of the *Heathens*, *Rom.* the 1st. and the 32d. saith thus; *Knowing, that they which commit such things, are worthy of death.* It is plain by the words of the Apostle, that *the Heathens knew this*: and the Prophet is positive in it, *The soul that sinneth it shall die.* Ezek. the 18th. and the 4th.

The first *Adam* had two *Sacraments* laid before him, a *Sacrament of life*, and a *Sacrament of death*; the *tree of life*, was a *Sacrament of life*; by eating of that *Tree*, he was to be upheld in his *obedience*, which was the way to life: Had he continued eating of that *Tree*, he had been freed from *temporal death*; & after an enjoyment of a *temporal happiness* in this world, he should have been translated to an estate of *eternal blessedness*, in heaven: But by eating of the *forbidden tree* (which was a *Sacrament of death*) he was liable to death: Now *Adam* was a representative Person, the root of all mankind; so that in *Adam*, all sinned and in him, all men are liable to death.

The Fourth Exhortation.

Make use of your thoughts about man's mortality, as a remedy.

First,

Firſt, againſt *pride*: It was decreed by the Senate of *Rome*, that when the *Roman Conqueror*, was in his Triumphs, & had ſo many acclamations, and praiſes, and other occaſions of pride; that one ſhould cry thus, *Remember that thou art a man*: that ſo the conſideration of his *mortality* might keep him from pride.

They are in no peril of death: that is, they think themſelves to be in no peril; and this is the cauſe, that they are ſo holden with pride, *Pſal.* 73. If men did mind their latter end, if they did conſider, that in a ſhort time, they muſt be turned into duſt, ſurely they would be humble; but they think only of this life, therefore they are ſo proud.

Man who at firſt, was made like unto God, is now, like the beaſts that periſh; not a brute, but brutiſh, in reſpect of ſenſuality, and mortality. He who was created Lord of the Univerſe, muſt now ſay *to corruption, thou art my Father, and to the worm thou art my Mother, and Siſter*: And this is the fruit of ſin; and the thought of it, ſhould make us low in our own eyes.

Secondly, Make uſe of the thoughts of man's mortality as a remedy againſt *Coveteouſneſs*.

Facile

Facile contemnit omnia, qui semper se cogitat moriturum. That man, is easily perswaded to contemn all things, who is always mindful of his own death. A little money will serve for his expences, who is to go but a short journey. A little parcel of earth will hold them, who now ambitiously seek after the whole world. Why should man be inordinatly desirous after great territories, and rich clothing, who in a short time, shall have no more Land, than the compass of his grave; and no more clothing than those vestiments appointed for his burial! The *Psalmist* accounts this a great piece of *vanity; surely every man walketh in a vain shew; surely they are disquieted in vain. He heapeth up riches to himself, and knoweth not who shall gather them.* Psal. 39. Why should they accumulate riches, and endeavour to grasp the world, who in a short time, must lay their heads upon a green Turf? Our life is like the *Macedonian* Empire that was in and out like a flash. *Vita, vitrea; fumus, & umbra fumus.* Our life is like glass; we are as smoak, and as a shadow; and therefore the Apostle exhorts thus, 1 Cor. 7. 29, 30, 31. *Brethren, the time is short, it remaineth, that they that have wives be as though they had none;*

and they that weep, as if they wept not; and they that rejoyce as if they rejoyced not; and they that buy, as if they possessed not, and they that use the world as not abusing it; for the fashion of this World passeth away. Why should frail man, be inordinately desirous after riches, pleasures, and honours of the world; when he may be so quickly taken from them, or they from him?

The Fifth Exhortation.

As the thoughts of man's frailty, should dissuade you from those sins of pride, and covetousness; so it should perswade you to several practicall duties.

1. It should put you upon the study of true wisdom. *David* desired to be instructed *how to number his days, and that time he had yet to live, Psal.* 39. 5. And *Moses learned in all the wisdom of the Ægyptians desired in the behalf of himself and others, to be taught to number their dates, Psal* 90. 12. *So teach us to number our dates, that we may apply our hearts unto wisdom.* Neither *David*, nor *Moses* desired to know in a literal sence, what year, or what day their life should end; but in a spiritual sence, how they might live so

as

as that they might end their lives well any day of the year, or any hour of the day. There is no kind of learning more weighty than this.

2. This should move you to repentance. *Hezekiah* did so upon a message of death. We cannot promise life to our selves till to morrow; and therefore wee should repent to day. Whilst a woman is with child, none can tell what kind of birth it will be; and so time travelleth with God's decrees, and in their season brings them forth; but little doth any man know what is in the womb of to morrow, till God hath signified it by the event: and therefore, it is fit suddenly to set about repentance, before days of darkness come.

3. It should perswade you to a reverential fear of God. *Fear him, who is able to kill both body and soul.* God is a God life and death; he *kills, and makes alive*; he *hath the Keys of death and hell, Revel.* 1. 18. Who would but fear him, who hath within him the power of life and death?

4. This should perswade us to patience under all adversities, and diseases. Death will put an end to all such evils. Many are the troubles of the righteous: a particular

instance hereof we have in *Paul*, whose sufferings are largely set out 2 *Cor.* 11. 23, 24. If you should meet with the like, consider that within a while, death will put an end to all such evils, and therefore, you should bear up your spirits now.

5. Let this move you to desire, and to seek after heavenly things. There is no good foundation of hope, nor any good ground of joy, to be found here, and therefore, the frequent meditation about death should move you to desire after heaven and happiness. *Our conversation is in heaven*, saith the Apostle, *from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like to his glorious body.* One reading that Scripture, that *No man hath seen God at any time, and lived*, cryed out thus, *O then that I might die, that I might see him.*

6. This should perswade you to be willing to die. *Aliter se habere non potest necessarium*, said *Aristotle*, That that is necessary cannot be otherwise: And therefore be of his resolution, who said, *Cum nequeo mutare, æquo animo feram.* When I cannot turn aside an evil, I will bear it patiently. There is a necessity of all mens dying. The extent

and community of this condition, sheweth the necessity of it, *The wise man dieth as the fool, Eccles.* 2. 16. *The beggar died, and the rich man died, Luke* 16. 22. Those who (in respect of their office) are as *Gods upon earth, shall die like men. The mighty man and the man of war, the Judge, and the Prophet, the Prudent, and the Ancient, the Captain, and the Honourable man, the Councellor, and the cunning Artificer; and the eloquennt orator*; these, who are the stay, and staff of a Nation shall be taken away, *Isai.* 3. 1, 2, 3.

Therefore since Death cannot be avoided, it is fit, that men should cheerfully undergo it. Thus did *Elias*, he *sate under the Juniper tree, and desired, that he might die, and said, it is enough, Lord, now; O Lord take my soul, for I am not better than my Fathers.* Thus died faithful *Simeon; Lord now lettest thou thy servant depart in peace.*

Indeed, Christians do not desire Death, as Death. *Paul*, in that respect, would *not be uncloathed.* And *Peter* must be *carried whither he would not*: but when Christians consider the decree of heaven, the setled purpose of God, & the unalterable Laws of nature; and the benefits they obtain by it, then they should be ready to say, *now farewel*

wel world; farewell relations; and welcom death, welcome Christ; welcome heaven. Queen *Elizabeth*, professed, that *She preferred her Coffin before her Cradle, and her Burial-day before her Birth-day.* And you should be cheerful in the thoughts of death, which cannot be resisted; and should account it an happy change to go from night, to day; from darkness, to light; from death, to life; from sorrow, to solace; from a troublesome world, to a resting place in Heaven.

7. Let this perswade you to be patient about the death of others. When *Gallenus*, the Emperor, was told of the death of his Father, why said he, *I knew that my Father was mortal. When Anaxagoras* was told of the death of his son, he answered, *he knew his son was mortal.* Consider the greatness of *Job*, and the goodness of *Job*: he was the *greatest of all the men of the east*; supposed by some to be the King of the *Edomites*; and as for his goodness, he was *a perfect, and upright man*: consider the sudden death of his *seven Sons, & three Daughters*; consider with what contentedness & thankfulness he did bear all, *Job* 2. 21. *Job* in this case, will be a worthy pattern of contentment to you in the like case; and a strong inforcement to this duty.

duty. When your Friends die, you ſhould *not be as men without hope*: you ſhould conſider, that their death could not be reſiſted, nor can their life be recalled; and that he that hath taken them away, can provide for them better than you can do; and can make an abundant ſupply of them to you another way, and can be better to you than many friends. Friends can do you no good, except God be your friend; and if God be your friend, you will not ſtand in need of other friends; He will more than ſupply the room of all friends & relations. You cannot account thoſe friends that are taken away by death, to be utterly loſt. It is obſervable, that *Job*'s Children who were taken away by death, were not numbred amongſt the things that were loſt. It is ſaid, that the Lord gave *Job twice as much as he had before*, *Job* 42. 10. *He had ſeven thouſand ſheep before, and he had fourteen thouſand* given him again; he had *three thouſand Camels* before, and he had *ſix thouſand* given him after; and ſo for other things, they were all double: But when his *Sons* and *daughters* are mentioned, there is the ſame number as before, *ſeven ſons and three daughters*; and yet it is ſaid, that God gave twice as

much

much as he had before; the reaſon is this; His *Cattle* were utterly loſt, and their number was doubled; and his *ſons* and *daughters* were the ſame number as before; and yet, they were accounted double; becauſe, though they were taken away by death, yet they were not abſolutely loſt.

8. Let us, by this that hath been ſaid, be perſwaded to prepare our ſelves for death.

Death is common; none can exempted from it; and it is certain, none can avoid it; and therefore, it is fit, that we ſhould be always prepared for it. Death is an Enemy, which we muſt encounter; an Enemy which wee muſt overcome; and therefore, wee ſhould be always in a readyneſs for it.

In order to your preparation.

1. Think of thoſe things, that may put you in mind of death.

It hath been an ancient practice of the Devil, to perſwade men to be forgetful of death; ſome of the *Ægyptians* did hide their dead, the *Scythians* did eat their dead, the

Greeks

Greeks did burn their dead, and let the Wind blow away their aſhes: others, have thrown their dead bodies into the ſea, to be devoured of fiſhes, on purpoſe, that there might be nothing before their eyes, to mind them of death: But ſurely it will be Chriſtian prudence to have death always before your eyes, and to look at thoſe things, that might put you in mind of Death. God clothed our firſt parents with the *Skins* of *dead beaſts*, that they might think on Death. And he now feeds us with the *fleſh* of *ſlain beaſts*, that we might remember the ſame.

2. Endeavour to diſaffect the things of the world. So long as men have towring thoughts, and ambitious deſires after honour: ſo long as men are full of immoderate cares about the things of the world: So long as they affect delicate fare, and coſtly arraiment, they are unwilling to hear of Death. But, when they come to have their affections dead to the world; when thoſe intemperate deſires after great poſſeſſions are quenched; when men undervalue, and diſeſteem the world, and look upon all the glory thereof as a fancy; when men have their hearts cleanſ-

ed from the love of the world, then they are easily perswaded to be willing to die.

3. Set your houses in order, for the comfort, and convenience of them that are to live after you. When *Hezekiah*, received *a message of Death*, he was commanded *to set his house in order*, *Isai.* 38. And it is of great use for all Christians. When mens estates are unsetled, then their minds are unsetled; but, when men have discreetly disposed, of their estates for their families, and relations, their fears and troubles are in a great measure over, and they are then in a fitter condition to die.

4. Set about repentance. It was good counsel, that one gave to his Scholar, that he *should be sure to repent one day before he died*; which came to this, that he should repent every day; because he knew not, but that might be the day of his Death. It is one of the Devils ways to destroy souls, by tempting them to defer and delay the time of repentance: He deals with sinners in this case, like a cunning Usurer, who flatters his debtor, till he hath failed his day, and then he seizeth upon his land. And therefore, let us cry out, *quamdiu cras*, *quare*

quare non hodie? How long ſhall we ſay to morrow? why not to day? You may die to night, and how can you repent to morrow? It will be your prudence ſpeedily to repent.

I would willingly perſwade you, to ſet about the confeſſion of all your ſins, both in thought, word, and deed. Mourn for your ſins; for *Original ſin*, for *Actual ſins*, for the ſins of your *Youth*, and *riper years*. Mourn for your ſins of *Omiſſion*, and *Commiſſion*; for ſins *at home*, and *ſins abroad*; for ſins of *Ignorance*, and ſins of *Preſumption*. But this is not enough; a ſorrow for ſin, an acknowledgment of ſin, do not make up true repentance. *Judas* repented, and acknowledged his ſin, in betraying innocent blood, and yet he retained a murtherous principle: for he afterwards murthered himſelf. And therefore, you muſt add to theſe, reformation of life: There muſt be a change of the heart, and ſuch an alteration of the mind, and diſpoſition, as may produce a new life, and converſation.

To this your repentance add faith; the end whereof is the ſalvation of the Soul. Being thus prepared, you will be in a condition like St. *Ambroſe* who declared, that *he was neither aſhamed to live, nor afraid to die.*

Being thus prepared, you will be meet for the inheritance of the Saints in light.

And now, I cannot but say something of this worthy person deceased, whose body is now brought to be inhum'd.

I cannot be silent without wrong to the Church, and dishonour to God: neither can I speak without loss to his merit. I am afraid, that except I were a more worthy *Encomiast*, able to expatiate in a formal *Panegyrick*, that what I shall say, will be a diminution of his worth.

Posibly, some may judge it unfit to commend the dead though they have been famous in their Generations; But you know of whom it was said, that *he was a burning and a shining light*; and I think it fit that they who honour God, should be honoured both in life and death.

He had a strong body, and a solid judgment, an excellent dispatch of business, not apt to be elevated, or dejected. By his vigilance, care, industry, and activity, (God blessing his endeavours) he hath done many and great things for the good of himself and others in this place.

He was clothed with humility, of an obliging temper, of a most sweet disposition;

on; seldom seen to have an angry countenance; nor did I ever hear him speak evill of any man.

He was a Peace-keeper, and a Peace-maker; ready to compose differences, far from doing any wrong to others; and far from revenging wrong done by others: He was made up of kindness, he never declined any capacity of doing good.

His assiduity in waiting upon Ordinances, and his love to the Ministers of the Gospel, was admirable; especially to those whom he found to be the Orthodox, and Loyal. His principle was to fear God, and honour the King; to be obedient to the Laws, both of the Church, and State. His zeal was great, in endeavouring, that loyal and faithful Subjects might be elected to sit as Members in Parliament.

He was an excellent Subject, Husband, Father, and Friend.

He frequently appear'd at this Font, as a God-Father, to the Children of the poorest persons. He was ready to entertain strangers: the blessing of them that were ready to perish, was upon him. He was zealous of good works, as being the necessary fruits of Christian faith. He was come

to

to the top of St. *Peters* Climax, brotherly kindneſs, and charity. No man could better ſay his prayers, as being dove-like, free from gall and rancor. His patience was great, under God's afflicting hand; in his greateſt extremities I never heard him murmur.

The Sun in all his journeys, hath ſcarcely ſeen a better qualifi'd perſon.

He was *Gateſhead's* darling: in reſpect of his meekneſs, and charity, he is hardly to be equalled; never to be exceeded in this place, (or his place.) He ſhin'd as the *Morning ſtar* among the living; and dying, as the *Evening ſtar* among the dead.

Theſe are the due praiſes of this glorious Saint.

He hath faithfully diſcharged his duty towards God and man. He hath now a writ of eaſe from all his induſtrious labours; *he hath fought a good fight, he hath finiſhed his courſe*, and *is now gone to wear that Crown, that is laid up for him.*

Audite Poſteri! If my voice would reach it, I would ſpeak to the generations that are yet to come.

You of this preſent age can bear faithfull witneſs of theſe his vertues; and of

the

the truth of what I ſpeak; and I hope, that thoſe, who come after will always mention his name, as being of bleſſed memory, knowing that the righteous ſhall be had in everlaſting remembrance.

We have reaſon to believe, that his Soul is now beholding the face of God in glory; that it is warbled in the quires of ever bleſſed ſpirits, in that vortex of eternity; and that his body ſhall be raiſed in glory, and being reunited to his ſoul, ſhall enjoy happy immortality, and immortal happineſs.

Now let us all endeavour to worſhip, and glorifie God with our bodies, and ſouls in this life, that our bodies, and ſouls may be glorifi'd in the life to come, *Amen.*

AN

AN

ELEGY

UPON THE DEATH OF

George Johnson, GENT.

Of *Gates-head*, in the County-Palatine of *Durham*, who died *May* 29. *An. Dom.* 1683.

Dignum laude Virum, Musa vetat mori;
Cœlo Musa beat——Hor. *Ode* 8. Carminum, *Lib.* 4.
Virtus in astra tendit.
Paulum *sepultæ distat inertiæ*
Celata Virtus——Hor. *Lib.* 4. Carminum, *Ode* 9.

AWake, awake dull Muse, awake and see
How just my cause is for an *Elegy*.
See where he lies, an Object who may make
Th'obdurat'st heart relent; and now partake
With us in Fun'ral Obsequies: See where
His breathless Substance lies, that was so dear;
So priz'd, so valu'd. Do but cast an eye,
And 'twill b'enough t'enforce an *Elegy*.

How

How can thy ſuccinct Temples now admit
Or entertain repoſe? ſee how we ſit
Pil'd up in ſorrow; every corner keeping
Its Pect'ral lugent. What's *Melpom'ne* ſleeping?
Heark, heark, the ſighs, ſee, ſee the tears that fall,
Many they are; 'cauſe many lov'd; nay, all.
Oh, that I had no cauſe t'implore thy skill
To this ſad *Elegy*! Oh, that my Quill
Might want thoſe blacker drops caus'd by a day
More black to us, than in themſelves are they!
Alas, alas, alas, This, this our ſorrow,
Needs not a ſecond Cauſe! we need not borrow
Or beg an higher grief! Why ſo? Our loſs,
Is not in Trifles, but in Sum, in Groſs.
If Death & Fate, with their Conſultants, had
A parly held t'have made our loſs more ſad,
Such; ſuch an Object in our Confines, they
Could not have fixt on. O, that they ſhould lay
Their plotting heads together, thus to take
Our only Patron from us! Thus to make
A day of ſorrow, grief, by poling from us
Our man of Hope, the Prince of men among us!

He was that Hand that handed out relief
To Orphans, widows; ſtrangers, in their grief
Had their acceſs unto him: Still he had
An heart to Pity; Families were clad
By his ſucceſsful hand: Nay, *Sheet*'s too ſmall
A *Continent* to ſpeak his Virtues all. (ded;
He was the man on whom numbers depen-
Now, being gone, numberleſs hopes are ended,
He, he it was 'pon whom our ſtructure ſtood
Corradicated: One, whoſe Life was good,
And Actions ſtill exemplary: Many,
Supported by him were; oppreſt ne'r any.
O cruel Death! how could'ſt thou ſmite or wound
That Breaſt, wherein all virtues have bin found?
How was't his aged Smiles could not prevail
With thee before th'Arreſt? His worth no bail?
Hard, covetous Uſurer, that 'fore the day,
Fetcht Intereſt and Principle away! (been
Hadſt thou but left his fellow, 'twould have
Part ſatisfaction; but this Stratagem
Who of us all can wave it? Let that Eye
That here denies his Tear, be ever dry.

Sure,

Sure, ſure, he was more highly born by Grace,
Than Nature; for, in him the firſt gave place;
And as a ſtrong man's bound by ſtronger power
So Grace in him threvv Nature out of door:
This, by his Life appear'd; for none ere cry'd,
But he their Cauſe examin'd, and ſupply'd
Their preſent vvants, vvith heart & breaſt as full
For all their vvants, as theirs through want
were dull.

He vvas the vvonder of our Age: a Gem,
Valu'd and priz'd amongſt the beſt of men;
And not vvithout due merit: for his Deeds
Proclaim him highly vvorthy; Blazons, ſpreads
His Name, as memorable; And though he
Lie dormant in his Urn, yet's Memory
Will ſtill be vvaking. Future Ages ſhall
Applaud our *Johnſon*, and him Worthy call.

Unbyaſt in his Verdicts? of a Spirit
Equanimous and Noble. None can merit,
(Principle-vviſe) an higher Laud; or claim
More juſt *Encomiums*. H'vvas ſtill the ſame.
True to the Church, ſound in his Judgment;
High-
Thoughts of his King he ſtill retain'd. The Eye-

Of all his Countrey he: In's place, for's time,
He like a Conſtellation, bright did ſhine.
No pedant Ear he had, or did allow
Sulfurous Tongues in any. To out-do,
I mean o'r-reach his Neighbors, never he
Was ſeen, or known, or found. True Charity
Kept reſidence in's Soul; H'was firm & ſtrong
As Rock or Mountain to his Friend. Among
Ten thouſand thouſands not his ſecond. What
Remaineth now? Perfection. He was that.

J. T.

JOHNSON,

Semper bonos, nomenq; tuum, laudeſq; manebunt.

FINIS.